

# The Lincoln Ideals



*His Personality and  
Principles as Reflected  
in His Own Words*

The Lincoln Sesquicentennial Commission  
Washington, D. C.



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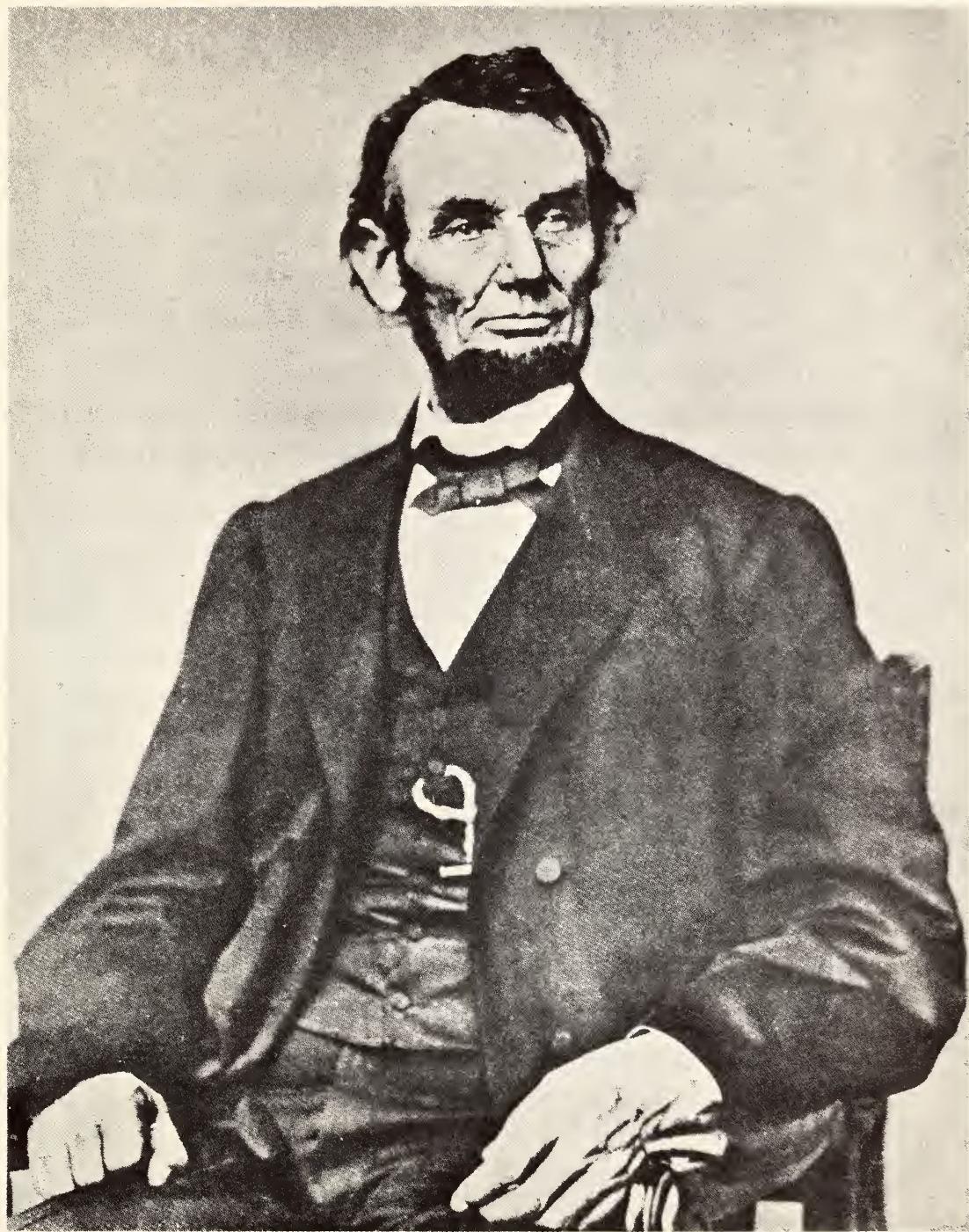


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PHOTOGRAPH BY MATHEW B. BRADY, 1864

ABRAHAM LINCOLN



## **Compiler's Note**

In this booklet, a topical approach has been employed. The quotations are divided into eight broad subjects, covering, as nearly as possible, Lincoln's life and career. Under each are words which illustrate Lincoln's thoughts and actions in that area. From them, it is hoped, an image of Lincoln's character will emerge. There are, of course, some inevitable overlappings, and on occasion the arrangement is arbitrary.

The majority of the quotations are passages from a longer letter or speech. In a few instances, entire selections have been reproduced. In every case, an effort has been made to minimize the violence done to meaning by quoting out of context. Lincoln's spelling, capitalization, italics, and punctuation have been preserved with these exceptions: (1) All quotations begin with a capital letter and end with a period, (2) Except in longer quotations, the original paragraphing is not followed. The sources are listed at the close of the quotations. For the reader's convenience the year of each selection precedes the quotation and editor's notes are bracketed. In all cases the text employed is *The Collected Works of Abraham Lincoln*, Edited by Roy P. Basler, Marion Dolores Pratt, and Lloyd A. Dunlap, Rutgers University Press, 1953.

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## **"I WAS BORN AND HAVE EVER REMAINED IN THE MOST HUMBLE WALKS OF LIFE."**

*The words of Mr. Lincoln which follow are some of those illustrative of his life, his personal aspirations and problems, his devotion to his family and friends, and the rules by which he lived.*

**1859—**

Herewith is a little sketch, as you requested. There is not much of it, for the reason, I suppose, that there is not much of me. If anything be made out of it, I wish it to be modest, and not to go beyond the material. If it were thought necessary to incorporate any thing from any of my speeches, I suppose there would be no objection. Of course it must not appear to have been written by myself.

I was born Feb. 12, 1809, in Hardin County, Kentucky. My parents were both born in Virginia, of undistinguished families—second families, perhaps I should say. My mother, who died in my tenth year, was of a family of the name of Hanks, some of whom now reside in Adams, and others in Macon counties, Illinois. My paternal grandfather, Abraham Lincoln, emigrated from Rockingham County, Virginia, to Kentucky, about 1781 or 2, where, a year or two later, he was killed by Indians, not in battle, but by stealth, when he was laboring to open a farm in the forest. His ancestors, who were Quakers, went to Virginia from Berks County, Pennsylvania. An effort to identify them with the New-England family of the same name ended in nothing more definite, than a similarity of Christian names in both families, such as Enoch, Levi, Mordecai, Solomon, Abraham, and the like.

My father, at the death of his father, was but six years of age; and he grew up, literally without education. He removed from Kentucky to what is now Spencer county, Indiana, in my eighth year [1816]. We reached our new home about the time the state came into the Union. It was a wild region, with many bears and other wild animals still in the woods. There I grew up. There were some schools, so called; but no qualification was ever required of a teacher, beyond "*readin, writin, and cipherin,*" to the Rule of Three. If a straggler supposed to understand Latin, happened to sojourn in the neighborhood, he was looked upon as a wizzard. There was absolutely nothing to excite ambition for education.

Of course when I came of age I did not know much. Still somehow, I could read, write, and cipher to the Rule of Three; but that was all. I have not been to school since. The little advance I now have upon this store of education, I have picked up from time to time under the pressure of necessity.

I was raised to farm work, which I continued till I was twenty two. At twenty one I came to Illinois, and passed the first year in Illinois [1830]—Macon county. Then I got to New Salem [1831], at that time in Sangamon, now in Menard county, where I remained a year as a sort of Clerk in a store. Then came the Black-Hawk war; and I was elected a Captain of Volunteers—a success which gave me more pleasure than any I have had since. I went the campaign, was elated, ran for Legislature the same year [1832] and was beaten—the only time I have been beaten by the people. The next, and three succeeding biennial elections, I was elected to the Legislature. I was not a candidate afterwards. During this Legislative period I had studied law, and removed to Springfield to practice it. In 1846 I was once elected to the lower House of Congress. Was not a candidate for re-election. From 1849 to 1854, both inclusive, practiced law more assiduously than ever before. Always a whig in politics, and generally on the whig electoral tickets, making active canvasses. I was losing interest in politics, when the repeal of the Missouri Compromise aroused me again. What I have done since then is pretty well known.

If any personal description of me is thought desirable, it may be said, I am, in height, six feet, four inches, nearly; lean in flesh, weighing, on an average, one hundred and eighty pounds; dark complexion, with coarse black hair, and grey eyes—no other marks or brands recollectec.<sup>1</sup>

## 1832—

Every man is said to have his peculiar ambition. Whether it be true or not, I can say for one that I have no other so great as that of being truly esteemed of my fellow men, by rendering myself worthy of their esteem. How far I shall succeed in gratifying this ambition, is yet to be developed. I am young and unknown to many of you. I was born and have ever remaind in the most humble walks of life. I have no wealthy or popular relations to recommend me. My case is thrown exclusively upon the independent voters of this county, and if elected they will have conferred a favor upon me, for which I shall be unremitting in my labors to compensate. But if the good people in their wisdom

shall see fit to keep me in the background, I have been too familiar with disappointments to be very much chagrined.<sup>2</sup>

1836—

No one has needed favours more than I, and generally, few have been less unwilling to accept them; but in this case, favour to me, would be injustice to the public, and therefore I must beg your pardon for declining it.<sup>3</sup>

1837—

Whatever woman may cast her lot with mine, should any ever do so, it is my intention to do all in my power to make her happy and contented; and there is nothing I can immagine, that would make me more unhappy than to fail in the effort.<sup>4</sup>

1837—

I want in all cases to do right.<sup>5</sup>

1838—

Others have been made fools of by the girls; but, this can never be with truth said of me. I most emphatically, in this instance, made a fool of myself.<sup>6</sup>

1842—

My old Father used to have a saying that "If you make a bad bargain, *hug it the tighter*"; and it occurs to me, that if the bargain you have just closed [marriage] can possibly be called a bad one, it is certainly the most *pleasant one* for applying that maxim to, which my fancy can, by any effort, picture.<sup>7</sup>

1842—

How miserably things seem to be arranged in this world. If we have no friends, we have no pleasure; and if we have them, we are sure to lose them, and be doubly pained by the loss.<sup>8</sup>

1843—

Now if you should hear any one say that Lincoln don't want to go to Congress, I wish you as a personal friend of mine, would tell him that you have reason to believe he is mistaken.<sup>9</sup>

1843—

The meeting, in spite of my attempt to decline it, appointed me one of the delegates, so that in getting Baker the nomination, I

shall be "fixed" a good deal like a fellow who is made groomsmen to the man what has cut him out, and is marrying his own dear "gal."<sup>10</sup>

**1843—**

It would astonish if not amuse, the older citizens of your County who twelve years ago knew me a stranger, friendless, uneducated, penniless boy, working on a flat boat—at ten dollars per month to learn that I have been put down here as the candidate of pride, wealth, and aristocratic family distinction.<sup>11</sup>

**1846—**

We have another boy, [Edward Baker Lincoln] born the 10th of March last. He is very much such a child as Bob [Robert Todd Lincoln] was at his age—rather of a longer order. Bob is "short and low," and, I expect, always will be. He talks very plainly—almost as plainly as any body. He is quite smart enough. I sometimes fear he is one of the little rare-ripe sort, that are smarter at about five than ever after.<sup>12</sup>

**1848—**

Perhaps you have forgotten me. Dont you remember a long black fellow who rode on horseback with you from Tremont to Springfield nearly ten years ago, swiming your horses over the Mackinaw on the trip? Well, I am that same one fellow yet.<sup>13</sup>

**1848—**

In this troublesome world, we are never quite satisfied. When you were here, I thought you hindered me some in attending to business; but now, having nothing but business—no variety—it has grown exceedingly tasteless to me. I hate to sit down and direct documents, and I hate to stay in this old room by myself.<sup>14</sup>

**1849—**

I am not a very sentimental man; and the best sentiment I can think of is, that if you collect the signatures of all persons who are no less distinguished than I, you will have a very undistinguishing mass of names.<sup>15</sup>

**1849—**

The better part of one's life consists of his friendships.<sup>16</sup>

**1851—**

You already know I desire that neither Father or Mother shall

be in want of any comfort either in health or sickness while they live.<sup>17</sup>

## 1856—

Twenty-two years ago Judge Douglas and I first became acquainted. We were both young then; he a trifle younger than I. Even then, we were both ambitious; I, perhaps, quite as much so as he. With *me*, the race of ambition has been a failure—a flat failure; with *him* it has been one of splendid success. His name fills the nation; and it is not unknown, even, in foreign lands. I affect no contempt for the high eminence he has reached. So reached, that the oppressed of my species, might have shared with me in the elevation, I would rather stand on that eminence, than wear the richest crown that ever pressed a monarch's brow.<sup>18</sup>

## 1859—

I must, in candor, say I do not think myself fit for the Presidency.<sup>19</sup>

## 1859—

It is bad to be poor. I shall go to the wall for bread and meat, if I neglect my business this year as well as last.<sup>20</sup>

## 1860—

As to your kind wishes for myself, allow me to say I can not enter the ring on the money basis—first, because, in the main, it is wrong; and secondly, I have not, and can not get, the money. I say, in the main, the use of money is wrong; but for certain objects, in a political contest, the use of some, is both right, and indispensable.<sup>21</sup>

## 1860—

Remembering that when not a very great man begins to be mentioned for a very great position, his head is very likely to be a little turned, I concluded I am not the fittest person to answer the questions you ask.<sup>22</sup>

## 1860—

The taste *is* [for the Presidential nomination] in my mouth a little; and this, no doubt, disqualifies me, to some extent, to form correct opinions.<sup>23</sup>

**1860—**

Holding myself the humblest of all whose names were before the convention, I feel in especial need of the assistance of all.<sup>24</sup>

**1860—**

These men ask for just the same thing—*fairness*, and fairness only. This, so far as in my power, they, and all others, shall have.<sup>25</sup>

**1860—**

I can and will pay it if it is right; but I don't wish to be "diddled!"<sup>26</sup>

**1860—**

If I fail, it will be for lack of *ability*, and not of *purpose*.<sup>27</sup>

**1860—**

Our eldest boy, Bob, has been away from us nearly a year at school, and will enter Harvard University this month. He promises very well, considering we never controlled him much.<sup>28</sup>

**1860—**

The original of the picture you inclose, and which I return, was taken from life, and is, I think, a very true one; though my wife, and many others, do not. My impression is that their objection arises from the disordered condition of the hair.<sup>29</sup>

**1860—**

Gratefully accepting the proffered honor, [to inscribe a new legal work to him] I give the leave, begging only that the inscription may be in modest terms, not representing me as a man of great learning, or a very extraordinary one in any respect.<sup>30</sup>

**1860—**

As to the whiskers, having never worn any, do you not think people would call it a piece of silly affection if I were to begin it now?<sup>31</sup>

**1860—**

Yet in all our rejoicing let us neither express, nor cherish, any harsh feeling towards any citizen who, by his vote, has differed with us.<sup>32</sup>

## 1861—

My friends—No one, not in my situation, can appreciate my feeling of sadness at this parting. To this place, and the kindness of these people, I owe every thing. Here I have lived a quarter of a century, and I have passed from a young to an old man. Here my children have been born, and one is buried. I now leave, not knowing when, or whether ever, I may return, with a task before me greater than that which rested upon Washington. Without the assistance of that Divine Being, who ever attended him, I cannot succeed. With that assistance I cannot fail. Trusting in Him, who can go with me, and remain with you and be every where for good, let us confidently hope that all will yet be well. To His care commanding you, as I hope in your prayers you will commend me, I bid you an affectionate farewell.<sup>33</sup>

## 1861—

Doubtless you begin to understand how disagreeable it is to me to do a thing arbitrarily, when it is unsatisfactory to others associated with me.<sup>34</sup>

## 1862—

The loss of enemies does not compensate for the loss of friends.<sup>35</sup>

## 1862—

I can only say that I have acted upon my best convictions without selfishness or malice, and that by the help of God, I shall continue to do so.<sup>36</sup>

## 1862—

Gen. Schurz thinks I was a little cross in my late note to you. If I was, I ask pardon. If I do get up a little temper I have no sufficient time to keep it up.<sup>37</sup>

## 1863—

My note to you I certainly did not expect to see in print; yet I have not been much shocked by the newspaper comments upon it. Those comments constitute a fair specimen of what has occurred to me through life. I have endured a great deal of ridicule without much malice; and have received a great deal of kindness, not quite free from ridicule. I am used to it.<sup>38</sup>

**1864—**

I am thankful to God for this approval of the people. But while deeply grateful for this mark of their confidence in me, if I know my heart, my gratitude is free from any taint of personal triumph. I do not impugn the motives of any one opposed to me. It is no pleasure to me to triumph over any one.<sup>39</sup>

## " . . . THE LAWYER HAS A SUPERIOR OPPORTUNITY OF BEING A GOOD MAN."

*From 1836 until his elevation to the Presidency, Abraham Lincoln was a practicing attorney in the courts of Illinois. Entirely self-taught, he became one of the leading lawyers of that state. In the passages following, Mr. Lincoln speaks on his profession.*

**1850—**

I am not an accomplished lawyer. I find quite as much material for a lecture in those points wherein I have failed, as in those wherein I have been moderately successful. The leading rule for the lawyer, as for the man of every other calling, is diligence. Leave nothing for to-morrow which can be done to-day . . . . Extemporaneous speaking should be practised and cultivated. It is the lawyer's avenue to the public. However able and faithful he may be in other respects, people are slow to bring him business if he cannot make a speech. And yet there is not a more fatal error to young lawyers than relying too much on speech-making. If any one, upon his rare powers of speaking, shall claim an exemption from the drudgery of the law, his case is a failure in advance.

Discourage litigation. Persuade your neighbors to compromise whenever you can. Point out to them how the nominal winner is often a real loser—in fees, expenses, and waste of time. As a peace-maker the lawyer has a superior opportunity of being a good man. There will still be business enough.

Never stir up litigation. A worse man can scarcely be found than one who does this. Who can be more nearly a fiend than he who habitually overhauls the register of deeds in search of defects in titles, whereon to stir up strife, and put money in his pocket? A moral tone ought to be infused into the profession which should drive such men out of it.

The matter of fees is important, far beyond the mere question of bread and butter involved. Properly attended to, fuller justice is done to both lawyer and client. An exorbitant fee should never be claimed. As a general rule never take your whole fee in advance, nor any more than a small retainer. When fully paid beforehand, you are more than a common mortal if you can feel

the same interest in the case, as if something was still in prospect for you, as well as for your client . . . .

There is a vague popular belief that lawyers are necessarily dishonest. I say vague, because when we consider to what extent confidence and honors are reposed in and conferred upon lawyers by the people, it appears improbable that their impression of dishonesty is very distinct and vivid. Yet the impression is common, almost universal. Let no young man choosing the law for a calling for a moment yield to the popular belief—resolve to be honest at all events; and if in your own judgment you cannot be an honest lawyer, resolve to be honest without being a lawyer. Choose some other occupation, rather than one in the choosing of which you do, in advance, consent to be a knave.<sup>40</sup>

#### 1848—

In law it is a good policy to never *plead* what you *need* not, lest you oblige yourself to *prove* what you *can* not.<sup>41</sup>

#### 1856—

You must think I am a high-priced man . . . . Fifteen dollars is enough for the job. I send you a receipt for fifteen dollars, and return to you a ten-dollar bill.<sup>42</sup>

#### 1858—

I understand that it is a maxim of law, that a poor plea may be a good plea to a bad declaration.<sup>43</sup>

#### 1858—

I am absent altogether too much to be a suitable instructor for a law-student. When a man has reached the age that Mr. Widner has, and has already been doing for himself, my judgment is, that he reads the books for himself without an instructor. That is precisely the way I came to the law.<sup>44</sup>

#### 1860—

Yours of the 24th, asking “the best mode of obtaining a thorough knowledge of the law” is received. The mode is very simple, though laborious, and tedious. It is only to get the books, and read, and study them carefully . . . . Work, work, work, is the main thing.<sup>45</sup>

## "THE WILL OF GOD PREVAILS."

*The deep and abiding religious faith of Abraham Lincoln, increasing as he grew older, is reflected in the following quotations.*

### 1862—

The will of God prevails. In great contests each party claims to act in accordance with the will of God. Both *may* be, and one *must* be wrong. God can not be *for*, and *against* the same thing at the same time. In the present civil war it is quite possible that God's purpose is something different from the purpose of either party—and yet the human instrumentalities, working just as they do, are of the best adaptation to effect His purpose. I am almost ready to say this is probably true—that God wills this contest, and wills that it shall not end yet. By his mere quiet power, on the minds of the now contestants, He could have either *saved* or *destroyed* the Union without a human contest. Yet the contest began. And having begun He could give the final victory to either side any day. Yet the contest proceeds.<sup>46</sup>

### 1846—

That I am not a member of any Christian Church, is true; but I have never denied the truth of the Scriptures; and I have never spoken with intentional disrespect of religion in general, or of any denomination of Christians in particular . . . . I do not think I could myself, be brought to support a man for office, whom I knew to be an open enemy of, and scoffer at, religion. Leaving the higher matter of eternal consequences, between him and his Maker, I still do not think any man has the right thus to insult the feelings, and injure the morals, of the community in which he may live.<sup>47</sup>

### 1862—

In the very responsible position in which I happen to be placed, being a humble instrument in the hands of our Heavenly Father, as I am, and as we all are, to work out his great purposes, I have desired that all my works and acts may be according to his will, and that it might be so, I have sought his aid—but if after endeavoring to do my best in the light which he affords me, I find my efforts fail, I must believe that for some purpose unknown to

me, He wills it otherwise. If I had my way, this war would never have been commenced. If I had been allowed my way this war would have been ended before this, but we find it still continues; and we must believe that He permits it for some wise purpose of his own, mysterious and unknown to us; and though with our limited understandings we may not be able to comprehend it, yet we cannot but believe, that he who made the world still governs it.<sup>48</sup>

### 1863—

No one is more deeply than myself aware that without His favor our highest wisdom is but as foolishness and that our most strenuous efforts would avail nothing in the shadow of His displeasure. I am conscious of no desire for my country's welfare, that is not in consonance with His will, and of no plan upon which we may not ask His blessing.<sup>49</sup>

### 1864—

On principle I dislike an oath which requires a man to swear he *has* not done wrong. It rejects the Christian principle of forgiveness on terms of repentance. I think it is enough if the man does no wrong *hereafter*.<sup>50</sup>

I claim not to have controlled events, but confess plainly that events have controlled me. Now, at the end of three years struggle the nation's condition is not what either party, or any man devised, or expected. God alone can claim it. Whither it is tending seems plain. If God now wills the removal of a great wrong, and wills also that we of the North as well as you of the South, shall pay fairly for our complicity in that wrong, impartial history will find therein new cause to attest and revere the justice and goodness of God.<sup>51</sup>

### 1864—

The purposes of the Almighty are perfect, and must prevail, though we erring mortals may fail to accurately perceive them in advance. We hoped for a happy termination of this terrible war long before this; but God knows best, and has ruled otherwise. We shall yet acknowledge His wisdom and our own error therein. Meanwhile we must work earnestly in the best light He gives us, trusting that so working still conduces to the great ends He

ordains. Surely He intends some great good to follow this mighty convulsion which no mortal could make, and no mortal could stay.<sup>52</sup>

## 1863—

Neither party expected for the war, the magnitude, or the duration, which it has already attained. Neither anticipated that the *cause* of the conflict might cease with, or even before, the conflict itself should cease. Each looked for an easier triumph, and a result less fundamental and astounding. Both read the same Bible, and pray to the same God; and each invokes His aid against the other. It may seem strange that any men should dare to ask a just God's assistance in wringing their bread from the sweat of other men's faces; but let us judge not that we be not judged.<sup>53</sup>

## 1865—

The Almighty has His own purposes. "Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh!" If we shall suppose that American Slavery is one of those offences which, in the providence of God, must needs come, but which, having continued through His appointed time, He now wills to remove, and that He gives to both North and South, this terrible war, as the woe due to those by whom the offence came, shall we discern therein any departure from those divine attributes which the believers in a Living God always ascribe to Him? Fondly do we hope—fervently do we pray—that this mighty scourge of war may speedily pass away. Yet, if God wills that it continue, until all the wealth piled by the bond-man's two hundred and fifty years of unrequited toil shall be sunk, and until every drop of blood drawn with the lash, shall be paid by another drawn with the sword, as was said three thousand years ago, so still it must be said "the judgments of the Lord, are true and righteous altogether."<sup>54</sup>

## "IF SLAVERY IS NOT WRONG, NOTHING IS WRONG."

*The life long abhorrence which Mr. Lincoln held toward slavery, and his efforts to contain and eradicate the evil are the subject of these passages.*

1864—

I am naturally anti-slavery. If slavery is not wrong, nothing is wrong. I can not remember when I did not so think, and feel.<sup>55</sup>

1854—

If A. can prove, however conclusively, that he may, of right, enslave B.—why may not B. snatch the same argument, and prove equally, that he may enslave A?—

You say A. is white, and B. is black. It is *color*, then; the lighter, having the right to enslave the darker? Take care. By this rule, you are to be slave to the first man you meet, with a fairer skin than your own.

You do not mean *color* exactly?—You mean the whites are *intellectually* the superiors of the blacks, and, therefore have the right to enslave them? Take care again. By this rule, you are to be slave to the first man you meet, with an intellect superior to your own.

But, say you, it is a question of *interest*; and, if you can make it your *interest*, you have the right to enslave another. Very well. And if he can make it his interest, he has the right to enslave you.<sup>56</sup>

1854—

The ant, who has toiled and dragged a crumb to his nest, will furiously defend the fruit of his labor, against whatever robber assails him. So plain, that the most dumb and stupid slave that ever toiled for a master, does *constantly* know that he is wronged. So plain that no one, high or low, ever does mistake it, except in a *plainly* selfish way; for although volume upon volume is written to prove slavery a very good thing, we never hear of the man who wishes to take the good of it, by *being a slave himself*.<sup>57</sup>

1854—

Let north and south—let all Americans—let all lovers of liberty everywhere—join in the great and good work. If we do this, we

shall not only have saved the Union; but we shall have so saved it, as to make, and to keep it, forever worthy of the saving. We shall have so saved it, that the succeeding millions of free happy people, the world over, shall rise up, and call us blessed, to the latest generations.<sup>58</sup>

#### 1854—

When the white man governs himself that is self-government; but when he governs himself, and also governs *another* man, that is *more* than self-government—that is despotism.<sup>59</sup>

#### 1854—

This *declared* indifference, but as I must think, covert *real* zeal for the spread of slavery, I can not but hate. I hate it because of the monstrous injustice of slavery itself. I hate it because it deprives our republican example of its just influence in the world—enables the enemies of free institutions, with plausibility, to taunt us as hypocrites—causes the real friends of freedom to doubt our sincerity, and especially because it forces so many really good men amongst ourselves into an open war with the very fundamental principles of civil liberty—criticising the Declaration of Independence, and insisting that there is no right principle of action but *self-interest*.<sup>60</sup>

#### 1854—

No man is good enough to govern another man, *without that other's consent*. I say this is the leading principle—the sheet anchor of American republicanism.<sup>61</sup>

#### 1854—

Slavery is founded in the selfishness of man's nature—opposition to it, is [in?] his love of justice. These principles are an eternal antagonism; and when brought into collision so fiercely, as slavery extension brings them, shocks, and throes, and convulsions must ceaselessly follow. Repeal the Missouri compromise—repeal all compromises—repeal the declaration of independence—repeal all past history, you still can not repeal human nature. It still will be the abundance of man's heart, that slavery extension is wrong; and out of the abundance of his heart, his mouth will continue to speak.<sup>62</sup>

#### 1855—

Our political problem now is “Can we, as a nation, continue

together *permanently—forever*—half slave, and half free?" The problem is too mighty for me. May God, in his mercy, superintend the solution.<sup>63</sup>

### 1855—

Our progress in degeneracy appears to me to be pretty rapid. As a nation, we began by declaring that "*all men are created equal.*" We now practically read it "*all men are created equal, except negroes.*" When the Know-Nothings get control, it will read "*all men are created equal, except negroes, and foreigners and catholics.*" When it comes to this I should prefer emigrating to some country where they make no pretence of loving liberty—to Russia, for instance, where despotism can be taken pure, and without the base alloy of hypocrisy.<sup>64</sup>

### 1858—

"A house divided against itself cannot stand." I believe this government cannot endure, permanently half *slave* and half *free*.<sup>65</sup>

### 1858—

As I would not be a *slave*, so I would not be a *master*. This expresses my idea of democracy. Whatever differs from this, to the extent of the difference, is no democracy.<sup>66</sup>

### 1858—

And then, the negro being doomed, and damned, and forgotten, to everlasting bondage, is the white man quite certain that the tyrant demon will not turn upon him too?<sup>67</sup>

### 1858—

But, slavery is good for some people! !! As a *good* thing, slavery is strikingly peculiar, in this, that it is the only good thing which no man ever seeks the good of, *for himself*.<sup>68</sup>

### 1858—

That is the real issue. That is the issue that will continue in this country when these poor tongues of Judge Douglas and myself shall be silent. It is the eternal struggle between these two principles—right and wrong—throughout the world. They are the two principles that have stood face to face from the beginning of time; and will ever continue to struggle. The one is the common right of humanity and the other the divine right of kings. It is

the same principle in whatever shape it develops itself. It is the same spirit that says, "You work and toil and earn bread, and I'll eat it."<sup>69</sup>

### 1858—

What has ever threatened our liberty and prosperity save and except this institution of Slavery? If this is true, how do you propose to improve the condition of things by enlarging Slavery —by spreading it out and making it bigger? You may have a wen or a cancer upon your person and not be able to cut it out lest you bleed to death; but surely it is no way to cure it, to engraft it and spread it over your whole body.<sup>70</sup>

### 1858—

But let the past as nothing be. For the future my view is that the fight must go on.<sup>71</sup>

### 1858—

The cause of civil liberty must not be surrendered at the end of one, or even one *hundred* defeats.<sup>72</sup>

### 1858—

I am glad I made the late race. It gave me a hearing on the great and durable question of the age, which I could have had in no other way; and though I now sink out of view, and shall be forgotten, I believe I have made some marks which will tell for the cause of civil liberty long after I am gone.<sup>73</sup>

### 1859—

This is a world of compensations; and he who would *be* no slave, must consent to *have* no slave. Those who deny freedom to others, deserve it not for themselves; and, under a just God, cannot long retain it.<sup>74</sup>

### 1859—

We want, and must have, a national policy, as to slavery, which deals with it as being a wrong. Whoever would prevent slavery becoming national and perpetual, yields all when he yields to a policy which treats it either as being *right*, or as being a matter of indifference.<sup>75</sup>

### 1859—

In this contest, mere men are nothing.<sup>76</sup>

**1859—**

As Labor is the common *burthen* of our race, so the effort of *some* to shift their share of the burthen on to the shoulders of *others*, is the great, durable, curse of the race.<sup>77</sup>

**1860—**

God gave man a mouth to receive bread, hands to feed it, and his hand has a right to carry bread to his mouth without controversy.<sup>78</sup>

**1860—**

But fight we must; and conquer we shall; in the end.<sup>79</sup>

**1864—**

You are about to have a Convention which, among other things, will probably define the elective franchise. I barely suggest for your private consideration, whether some of the colored people may not be let in. . . . They would probably help, in some trying time to come, to keep the jewel of liberty within the family of freedom.<sup>80</sup>

**1864—**

I never knew a man who wished to be himself a slave. Consider if you know any *good* thing, that no man desires for himself.<sup>81</sup>

**1864—**

I presume the only feature of the instrument, about which there is serious controversy, is that which provides for the extinction of slavery. It needs not to be a secret, and I presume it is no secret, that I wish success to this provision. I desire it on every consideration. I wish all men to be free. I wish the material prosperity of the already free which I feel sure the extinction of slavery would bring. I wish to see, in process of disappearing, that only thing which ever could bring this nation to civil war.<sup>82</sup>

**1864—**

I retract nothing heretofore said as to slavery. I repeat the declaration made a year ago, that "while I remain in my present position I shall not attempt to retract or modify the emancipation proclamation, nor shall I return to slavery any person who is free by the terms of that proclamation, or by any of the Acts of Congress." If the people should, by whatever mode or means,

make it an Executive duty to re-enslave such persons, another, and not I, must be their instrument to perform it.<sup>83</sup>

## 1865—

I have always thought that all men should be free; but if any should be slaves it should be first those who desire it for *themselves*, and secondly those who *desire* it for *others*. Whenever [I] hear any one, arguing for slavery I feel a strong impulse to see it tried on him personally.<sup>84</sup>

## "FREE LABOR HAS THE INSPIRATION OF HOPE. . . ."

*Free labor, the direct antithesis of slavery, was to Mr. Lincoln one of the cornerstones of popular government. Below are some of his words on the subject.*

**1859—**

Free labor has the inspiration of hope; pure slavery has no hope. The power of hope upon human exertion, and happiness, is wonderful.<sup>85</sup>

**1847—**

In the early days of the world, the Almighty said to the first of our race "In the sweat of thy face shalt thou eat bread"; and since then, if we except the *light* and the *air* of heaven, no good thing has been, or can be enjoyed by us, without having first cost labour.<sup>86</sup>

**1847—**

To [secure] to each labourer the whole product of his labour, or as nearly as possible, is a most worthy object of any good government.<sup>87</sup>

**1859—**

There is no permanent class of hired laborers amongst us. Twenty five years ago, I was a hired laborer. The hired laborer of yesterday, labors on his own account today; and will hire others to labor for him tomorrow. Advancement—improvement in condition—is the order of things in a society of equals.<sup>88</sup>

**1859—**

Some men say that there is a necessary connection between labor and capital, and this connection draws within it the whole of the labor of the community. They assume that nobody works unless capital excites them to work. They say there are but two ways: the one is to hire men, and to allow them to labor by their own consent; the other is to buy the men and drive them to it, and that is slavery.<sup>89</sup>

**1859—**

By the “mud-sill” theory it is assumed that labor and education are incompatible; and any practical combination of them impossible. According to that theory, a blind horse upon a tread-mill, is a perfect illustration of what a laborer should be—all the better for being blind, that he could not tread out of place, or kick understandingly. According to that theory, the education of laborers, is not only useless, but pernicious, and dangerous. . . . But Free Labor says “no!” Free Labor argues that, as the Author of man makes every individual with one head and one pair of hands, it was probably intended that heads and hands should cooperate as friends; and that that particular head, should direct and control that particular pair of hands. As each man has one mouth to be fed, and one pair of hands to furnish food, it was probably intended that that particular pair of hands should feed that particular mouth—that each head is the natural guardian, director, and protector of the hands and mouth inseparably connected with it; and that being so, every head should be cultivated, and improved, by whatever will add to its capacity for performing its charge. In one word Free Labor insists on universal education.<sup>90</sup>

**1847—**

Upon this subject, the habits of our whole species fall into three great classes—*useful* labour, *useless* labour, and *idleness*. Of these the first only is meritorious; and to it all the products of labor rightfully belong; but the two latter, while they exist, are heavy pensioners upon the first, robbing it of a large portion of its just rights. The only remedy for this is to, as far as possible, drive *useless* labour and *idleness* out of existence.<sup>91</sup>

**1864—**

The strongest bond of human sympathy, outside of the family relation, should be one uniting all working people, of all nations, and tongues, and kindreds. Nor should this lead to a war upon property, or the owners of property. Property is the fruit of labor—property is desirable—is a positive good in the world. That some should be rich, shows that others may become rich, and hence is just encouragement to industry and enterprize. Let not him who is houseless pull down the house of another; but let him labor diligently and build one for himself, thus by example assuring that his own shall be safe from violence when built.<sup>92</sup>

## **"... A PATIENT CONFIDENCE IN THE ULTIMATE JUSTICE OF THE PEOPLE."**

*The passages below reflect some of Mr. Lincoln's dedicated concern with the rights of man and their greatest citadel, the institutions of American government.*

### **1861—**

Why should there not be a patient confidence in the ultimate justice of the people? Is there any better, or equal hope, in the world?<sup>93</sup>

### **1836—**

I go for all sharing the privileges of the government, who assist in bearing its burthens.<sup>94</sup>

### **1838—**

Let every American, every lover of liberty, every well wisher to his posterity, swear by the blood of the Revolution, never to violate in the least particular, the laws of the country; and never to tolerate their violation by others. . . . Let reverence for the laws, be breathed by every American mother, to the lisping babe, that prattles on her lap—let it be taught in schools, in seminaries, and in colleges;—let it be written in Primers, spelling books, and in Almanacs;—let it be preached from the pulpit, proclaimed in legislative halls, and enforced in courts of justice.<sup>95</sup>

### **1838—**

There is no grievance that is a fit object of redress by mob law.<sup>96</sup>

### **1838—**

If destruction be our lot, we must ourselves be its author and finisher. As a nation of freemen, we must live through all time, or die by suicide.<sup>97</sup>

### **1838—**

We find ourselves under the government of a system of political institutions, conduced more essentially to the ends of civil and religious liberty, than any of which the history of former times tells us.<sup>98</sup>

## **1848—**

The true rule, in determining to embrace, or reject any thing, is not whether it have *any* evil in it; but whether it have more of evil, than of good. There are few things *wholly* evil, or *wholly* good. Almost every thing, especially of governmental policy, is an inseparable compound of the two.<sup>99</sup>

## **1848—**

That we are right, we can not doubt. . . . In leaving the people's business in their hands, we can not be wrong.<sup>100</sup>

## **1854—**

*Most governments* have been based, practically, on the denial of equal rights of men . . . *ours* began, by *affirming* those rights. *They* said, some men are too *ignorant*, and *vicious*, to share in government. Possibly so, said we; and, by your system, you would always keep them ignorant, and vicious. We proposed to give *all* a chance; and we expected the weak to grow stronger, the ignorant, wiser; and all better, and happier together.<sup>101</sup>

## **1854—**

Stand with anybody that stands **RIGHT**. Stand with him while he is right and **PART** with him when he goes wrong.<sup>102</sup>

## **1854—**

If there is **ANY THING** which it is the duty of the **WHOLE PEOPLE** to never entrust to any hands but their own, that thing is the preservation and perpetuity, of their own liberties, and institutions.<sup>103</sup>

## **1856—**

We stand at once the wonder and admiration of the whole world, and we must enquire what it is that has given us so much prosperity, and we shall understand that to give up that one thing, would be to give up all future prosperity. This cause is that every man can make himself.<sup>104</sup>

## **1856—**

Our government rests in public opinion. Whoever can change public opinion, can change the government, practically just so much.<sup>105</sup>

**1856—**

Thus let bygones be bygones. Let past differences, as nothing be; and with steady eye on the real issue, let us reinaugurate the good old “central ideas” of the Republic. We *can* do it. The human heart *is* with us—God is with us. We shall again be able not to declare, that “all States as States, are equal,” nor yet that “all citizens as citizens are equal,” but to renew the broader, better declaration, including both these and much more, that “all men are created equal.”<sup>106</sup>

**1857—**

I think the authors of that notable instrument [the Declaration of Independence] intended to include *all* men. . . . They meant to set up a standard maxim for free society, which should be familiar to all, and revered by all; constantly looked to, constantly labored for, and even though never perfectly attained, constantly approximated, and thereby constantly spreading and deepening its influence, and augmenting the happiness and value of life to all people of all colors everywhere.<sup>107</sup>

**1858—**

To give the victory to the right, not *bloody bullets*, but *peaceful ballots* only, are necessary. Thanks to our good old Constitution, and organization under it, these alone are necessary. It only needs that every right thinking man, shall go to the polls, and without fear or prejudice, *vote as he thinks.*<sup>108</sup>

**1858—**

*Legislation and adjudication* must follow, and conform to, the progress of society.<sup>109</sup>

**1858—**

I believe each individual is naturally entitled to do as he pleases with himself and the fruit of his labor, so far as it in no wise interferes with any other man’s rights.<sup>110</sup>

**1858—**

Our reliance is in the *love of liberty* which God has planted in our bosoms. Our defense is in the preservation of the spirit which prizes liberty as the heritage of all men, in all lands, every where.<sup>111</sup>

**1858—**

I believe the declaration that "all men are created equal" is the great fundamental principle upon which our free institutions rest.<sup>112</sup>

**1859—**

We have all heard of Young America. He is the most *current* youth of the age. Some think him conceited, and arrogant; but has he not reason to entertain a rather extensive opinion of himself? Is he not the inventor and owner of the *present*, and sole hope of the *future*?<sup>113</sup>

**1859—**

Understanding the spirit of our institutions to aim at the *elevation* of man, I am opposed to whatever tends to *degrade* them.<sup>114</sup>

**1859—**

Let us hope . . . that by the best cultivation of the physical world, beneath and around us; and the intellectual and moral world within us, we shall secure an individual, social and political prosperity and happiness, whose course shall be onward and upward, and which, while the earth endures, shall not pass away.<sup>115</sup>

**1860—**

Let us have faith that right makes might, and in that faith, let us, to the end, dare to do our duty as we understand it.<sup>116</sup>

**1860—**

The political horizon looks dark and lowering; but the people, under Providence, will set all right.<sup>117</sup>

**1861—**

All this is not the result of accident. It has a philosophical cause. Without the *Constitution* and the *Union*, we could not have attained the result; but even these, are not the primary cause of our great prosperity. There is something back of these, entwining itself more closely about the human heart. That something, is the principle of "Liberty to all"—the principle that clears the *path* for all—gives *hope* to all—and, by consequence, *enterprize*, and *industry* to all.

The expression of that principle, in our Declaration of Independence, was most happy, and fortunate. *Without* this, as well as *with* it, we could have declared our independence of Great

Britain; but *without* it, we could not, I think, have secured our free government, and consequent prosperity. No oppressed, people will *fight*, and *endure*, as our fathers did, without the promise of something better, than a mere change of masters.<sup>118</sup>

#### 1861—

I do not deny the possibility that the people may err in an election; but if they do, the true [remedy] is in the next election, and not in the treachery of the person elected.<sup>119</sup>

#### 1861—

I hold the value of life is to improve one's condition. Whatever is calculated to advance the condition of the honest, struggling laboring man, so far as my judgment will enable me to judge of a correct thing, I am for that thing.<sup>120</sup>

#### 1861—

I have never had a feeling politically that did not spring from the sentiments embodied in the Declaration of Independence. I have often pondered over the dangers which were incurred by the men who assembled here and adopted that Declaration of Independence. . . . I have often inquired of myself, what great principle or idea it was that kept this Confederacy so long together. It was not the mere matter of the separation of the colonies from the mother land; but something in that Declaration giving liberty, not alone to the people of this country, but hope to the world for all future time. It was that which gave promise that in due time the weights should be lifted from the shoulders of all men, and that *all* should have an equal chance.<sup>121</sup>

#### 1861—

A majority, held in restraint by constitutional checks, and limitations, and always changing easily, with deliberate changes of popular opinions and sentiments, is the only true sovereign of a free people.<sup>122</sup>

#### 1861—

It may be affirmed, without extravagance, that the free institutions we enjoy, have developed the powers, and improved the condition, of our whole people, beyond any example in the world.<sup>123</sup>

## 1861—

This is essentially a People's contest. On the side of the Union, it is a struggle for maintaining in the world, that form, and substance of government, whose leading object is, to elevate the condition of men—to lift artificial weights from all shoulders—to clear the paths of laudable pursuit for all—to afford all, an unfettered start, and a fair chance, in the race of life.<sup>124</sup>

## 1861—

The people themselves, and not their servants, can safely reverse their own deliberate decisions.<sup>125</sup>

## 1862—

It is said, the devil takes care of his own. Much more should a good spirit—the spirit of the Constitution and the Union—take care of its own. I think it can not do less, and live.<sup>126</sup>

## 1863—

Four score and seven years ago our fathers brought forth on this continent, a new nation, conceived in Liberty, and dedicated to the proposition that all men are created equal.

Now we are engaged in a great civil war, testing whether that nation, or any nation so conceived and so dedicated, can long endure. We are met on a great battle-field of that war. We have come to dedicate a portion of that field, as a final resting place for those who here gave their lives that that nation might live. It is altogether fitting and proper that we should do this.

But, in a larger sense, we can not dedicate—we can not consecrate—we can not hallow—this ground. The brave men, living and dead, who struggled here, have consecrated it, far above our poor power to add or detract. The world will little note, nor long remember what we say here, but it can never forget what they did here. It is for us the living, rather, to be dedicated here to the unfinished work which they who fought here have thus far so nobly advanced. It is rather for us to be here dedicated to the great task remaining before us—that from these honored dead we take increased devotion to that cause for which they gave the last full measure of devotion—that we here highly resolve that these dead shall not have died in vain—that this nation, under God, shall have a new birth of freedom—and that government of the people, by the people, for the people, shall not perish from the earth.<sup>127</sup>

**1864—**

Let him [Owen Lovejoy] have the marble monument, along with the well-assured and more enduring one in the hearts of those who love liberty, unselfishly, for all men.<sup>128</sup>

**1864—**

It is not merely for today, but for all time to come that we should perpetuate for our children's children this great and free government, which we have enjoyed all our lives. . . . I happen temporarily to occupy this big White House. I am a living witness that any one of your children may look to come here as my father's child has. It is in order that each of you may have through this free government which we have enjoyed, an open field and a fair chance for your industry, enterprise and intelligence; that you may all have equal privileges in the race of life, with all its desirable human aspirations.<sup>129</sup>

**1865—**

Important principles may, and must, be inflexible.<sup>130</sup>

## **"THE STRUGGLE OF TODAY, IS NOT ALTOGETHER FOR TODAY . . ."**

*Throughout the bitter years of strife, Mr. Lincoln worked with tragic dedication for the preservation and restoration of the federal union, as the means of keeping alive the cause of popular government everywhere. In this section he speaks on matters of the war.*

### **1861—**

The struggle of today, is not altogether for today—it is for a vast future also.<sup>131</sup>

### **1860—**

I never have been, am not now, and probably never shall be, in a mood of harassing the people, either North or South.<sup>132</sup>

### **1861—**

If the union of these States, and the liberties of this people, shall be lost, it is but little to any one man of fifty-two years of age, but a great deal to the thirty millions of people who inhabit these United States, and to their posterity in all coming time.<sup>133</sup>

### **1861—**

Suppose you go to war, you cannot fight always; and when, after much loss on both sides, and no gain on either, you cease fighting, the identical old questions, as to terms of intercourse, are again upon you.<sup>134</sup>

### **1861—**

Now, and ever, I shall do all in my power for peace, consistently with the maintainance of government.<sup>135</sup>

### **1861—**

The enthusiastic uprising of the people in our cause, is our great reliance; and we can not safely give it any check, even though it overflows, and runs in channels not laid down in any chart.<sup>136</sup>

### **1861—**

The people will save their government, if the government itself will allow them.<sup>137</sup>

## 1861—

A right result, at this time, will be worth more to the world, than ten times the men, and ten times the money.<sup>138</sup>

## 1861—

In considering the policy to be adopted for suppressing the insurrection, I have been anxious and careful that the inevitable conflict for this purpose shall not degenerate into a violent and remorseless revolutionary struggle. I have, therefore, in every case, thought it proper to keep the integrity of the Union prominent as the primary object of the contest on our part, leaving all questions which are not of vital military importance to the more deliberate action of the legislature.<sup>139</sup>

## 1861—

He who does *something* at the head of one Regiment, will eclipse him who does *nothing* at the head of a hundred.<sup>140</sup>

## 1862—

And, once more let me tell you, it is indispensable to *you* that you strike a blow. *I* am powerless to help this . . . . I beg to assure you that I have never written you, or spoken to you, in greater kindness or feeling than now, nor with a fuller purpose to sustain you, so far as in my most anxious judgment, I consistently can. *But you must act.*<sup>141</sup>

## 1862—

I expect to maintain this contest until successful, or till I die, or am conquered, or my term expires, or Congress or the country forsakes me.<sup>142</sup>

## 1862—

If you can hold your present position, we shall “*hive*” the enemy yet.<sup>143</sup>

## 1862—

Our common country is in great peril, demanding the loftiest views, and boldest action to bring it speedy relief. Once relieved, its form of government is saved to the world; its beloved history, and cherished memories, are vindicated; and its happy future fully assured, and rendered inconceivably grand. To you, more than to any others, the privilege is given, to assure that happiness, and swell that grandeur, and to link your own names therewith forever.<sup>144</sup>

**1862—**

The severest justice may not always be the best policy.<sup>145</sup>

**1862—**

I am a patient man—always willing to forgive on the Christian terms of repentance; and also to give ample *time* for repentance. Still I must save this government if possible. What I *cannot* do, of course I *will* not do; but it may as well be understood, once for all, that I shall not surrender this game leaving any available card unplayed.<sup>146</sup>

**1862—**

I am in no boastful mood. I shall not do *more* than I can, and I shall do *all* I can to save the government, which is my sworn duty as well as my personal inclination. I shall do nothing in malice. What I deal with is too vast for malicious dealing.<sup>147</sup>

**1862—**

What would you do in my position? Would you drop the war where it is? Or, would you prosecute it in future, with elder-stalk squirts, charged with rose water?<sup>148</sup>

**1862—**

I would save the Union. I would save it the shortest way under the Constitution. The sooner the national authority can be restored; the nearer the Union will be “the Union as it was.” If there be those who would not save the Union, unless they could at the same time *save* slavery, I do not agree with them. If there be those who would not save the Union unless they could at the same time *destroy* slavery, I do not agree with them. My paramount object in this struggle is to save the Union, and is *not* either to save or to destroy slavery. If I could save the Union without freeing *any* slave I would do it, and if I could save it by freeing *all* the slaves I would do it; and if I could save it by freeing some and leaving others alone I would also do that. What I do about slavery, and the colored race, I do because I believe it helps to save the Union; and what I forbear, I forbear because I do *not* believe it would help to save the Union. I shall do *less* whenever I shall believe what I am doing hurts the cause, and I shall do *more* whenever I shall believe doing more will help the cause. I shall try to correct errors when shown to be

errors; and I shall adopt new views so fast as they shall appear to be true views.

I have here stated my purpose according to my view of *official* duty; and I intend no modification of my oft-expressed *personal* wish that all men every where could be free.<sup>149</sup>

## 1862—

I have just read your dispatch about sore tongued and fatigued horses. Will you pardon me for asking what the horses of your army have done since the battle of Antietam that fatigue anything?<sup>150</sup>

## 1862—

I certainly know that if the war fails, the administration fails, and that I *will* be blamed for it, whether I deserve it or not. And I ought to be blamed, if I could do better. You think I could do better; therefore you blame me already. I think I could not do better; therefore I blame you for blaming me.<sup>151</sup>

## 1862—

In giving freedom to the *slave*, we assure freedom to the *free*—honorable alike in what we give, and what we preserve. We shall nobly save, or meanly lose, the last best, hope of earth. Other means may succeed; this could not fail. The way is plain, peaceful, generous, just—a way which, if followed, the world will forever applaud, and God must forever bless.<sup>152</sup>

## 1862—

The dogmas of the quiet past, are inadequate to the stormy present. The occasion is piled high with difficulty, and we must rise with the occasion. As our case is new, so we must think anew, and act anew. We must disenthral ourselves, and then we shall save our country.<sup>153</sup>

## 1862—

Fellow-citizens, *we* cannot escape history. We of this Congress and this administration, will be remembered in spite of ourselves. No personal significance, or insignificance, can spare one or another of us. The fiery trial through which we pass, will light us down, in honor or dishonor, to the latest generation.<sup>154</sup>

**1862—**

We can succeed only by concert. It is not "Can *any* of us *imagine* better?" but "can we *all* do better?"<sup>155</sup>

**1862—**

Our strife pertains to ourselves—to the passing generations of men; and it can, without convulsion, be hushed forever with the passing of one generation.<sup>156</sup>

**1863—**

I never did ask more, nor ever was willing to accept less, than for all the States, and the people thereof, to take and hold their places, and their rights, in the Union, under the Constitution of the United States. For this alone have I felt authorized to struggle; and I seek neither more nor less now.<sup>157</sup>

**1863—**

I have placed you at the head of the Army of the Potomac. Of course I have done this upon what appear to me to be sufficient reasons. And yet I think it best for you to know that there are some things in regard to which, I am not quite satisfied with you. I believe you to be a brave and a skillful soldier, which, of course, I like. I also believe you do not mix politics with your profession, in which you are right. You have confidence in yourself, which is a valuable, if not an indispensable quality. You are ambitious, which, within reasonable bounds, does good rather than harm. But I think that during Gen. Burnside's command of the Army, you have taken counsel of your ambition, and thwarted him as much as you could, in which you did a great wrong to the country, and to a most meritorious and honorable brother officer. I have heard, in such a way as to believe it, of your recently saying that both the Army and the Government needed a Dictator. Of course it was not *for* this, but in spite of it, that I have given you the command. Only those generals who gain successes, can set up dictators. What I now ask of you is military success, and I will risk the dictatorship. The government will support you to the utmost of its ability, which is neither more nor less than it has done and will do for all commanders. I much fear that the spirit which you have aided to infuse into the Army, of criticising their Commander, and withholding confidence from him, will now turn upon you. I shall assist you as far

as I can, to put it down. Neither you, nor Napoleon, if he were alive again, could get any good out of an army, while such a spirit prevails in it.

And now, beware of rashness. Beware of rashness, but with energy, and sleepless vigilance, go forward, and give us victories.<sup>158</sup>

### 1863—

The man who stands by and says nothing, when the peril of his government is discussed, can not be misunderstood. If not hindered, he is sure to help the enemy. Much more, if he talks ambiguously—talks for his country with “buts” and “ifs” and “ands.”<sup>159</sup>

### 1863—

I have never doubted your courage and devotion to the cause. But you have just lost a Division, and *prima facie* the fault is upon you; and while that remains unchanged, for me to put you in command again, is to justly subject me to the charge of having put you there on purpose to have you lose another. If I knew facts sufficient to satisfy me that you were not in fault, or error, the case would be different. But the facts I do know . . . tend the other way.

First, I have scarcely seen anything from you . . . that did not contain imputations against your superiors. . . . You have constantly urged the idea that you were persecuted because you did not come from West-Point, and you repeat it in these letters. This, my dear general, is I fear, the rock on which you have split. . . .<sup>160</sup>

### 1863—

The signs look better. The Father of Waters again goes unvexed to the sea. Thanks to the great North-West for it. Nor yet wholly to them. . . . The job was a great national one; and let none be banned who bore an honorable part in it. And while those who have cleared the great river may well be proud, even that is not all. It is hard to say that anything has been more bravely, and well done, than at Antietam, Murfreesboro, Gettysburg, and on many fields of lesser note. Nor must Uncle Sam's Web-feet be forgotten. At all the watery margins they have been present. Not only on the deep sea, the broad bay, and the rapid river, but also

## **1863—**

up the narrow muddy bayou, and wherever the ground was a little damp, they have been, and made their tracks. Thanks to all. For the great republic—for the principle it lives by, and keeps alive—for man's vast future,—thanks to all.<sup>161</sup>

Peace does not appear so distant as it did. I hope it will come soon, and come to stay; and so come as to be worth the keeping in all future time. It will then have been proved that, among free men, there can be no successful appeal from the ballot to the bullet; and that they who take such appeal are sure to lose their case, and pay the cost.<sup>162</sup>

## **1863—**

Still let us not be over-sanguine of a speedy final triumph. Let us be quite sober. Let us diligently apply the means, never doubting that a just God, in his own good time, will give us the rightful result.<sup>163</sup>

## **1863—**

I hope to "stand firm" enough to not go backward, and yet not go forward fast enough to wreck the country's cause.<sup>164</sup>

## **1864—**

In using the strong hand, as now compelled to do, the government has a difficult duty to perform. At the very best, it will by turns do both too little and too much. It can properly have no motive of revenge, no purpose to punish merely for punishment's sake. While we must, by all available means, prevent the overthrow of the government, we should avoid planting and cultivating too many thorns in the bosom of society.<sup>165</sup>

## **1864—**

We accepted this war for an object, a worthy object, and the war will end when that object is attained. Under God, I hope it never will until that time.<sup>166</sup>

## **1864—**

The issue is a mighty one for all people and all time; and whoever aids the right, will be appreciated and remembered.<sup>167</sup>

## 1864—

This morning, as for some days past, it seems exceedingly probable that this Administration will not be re-elected. Then it will be my duty to so co-operate with the President elect, as to save the Union between the election and the inauguration; as he will have secured his election on such ground that he can not possibly save it afterwards.<sup>168</sup>

## 1864—

Much is being said about peace; and no man desires peace more ardently than I. Still I am yet unprepared to give up the Union for a peace which, so achieved, could not be of much duration.<sup>169</sup>

## 1864—

I am struggling to maintain government, not to overthrow it. I am struggling especially to prevent others from overthrowing it.<sup>170</sup>

## 1864—

It has long been a grave question whether any government, not *too* strong for the liberties of its people, can be strong *enough* to maintain its own existence, in great emergencies.<sup>171</sup>

## 1864—

Gold is good in its place; but living, brave, patriotic men, are better than gold.<sup>172</sup>

## 1864—

Human-nature will not change. In any future great national trial, compared with the men of this, we shall have as weak, and as strong; as silly and as wise; as bad and good. Let us, therefore, study the incidents of this, as philosophy to learn wisdom from, and none of them as wrongs to be revenged.<sup>173</sup>

## 1865—

Both parties deprecated war; but one of them would *make* war rather than let the nation survive; and the other would *accept* war rather than let it perish. And the war came.<sup>174</sup>

**1865—**

With malice toward none; with charity for all; with firmness in the right, as God gives us to see the right, let us strive on to finish the work we are in; to bind up the nation's wounds; to care for him who shall have borne the battle, and for his widow, and his orphan—to do all which may achieve and cherish a just, and a lasting peace, among ourselves, and with all nations.<sup>175</sup>

## **"SO LONG AS I HAVE BEEN HERE I HAVE NOT WILLINGLY PLANTED A THORN IN ANY MAN'S BOSOM."**

*Much of the stature of Abraham Lincoln came from his great humanity and compassion. Following are selections which show some of Mr. Lincoln's relations with people.*

### **1864—**

Now that the election is over, may not all, having a common interest, re-unite in a common effort, to save our common country? For my own part I have striven, and shall strive to avoid placing any obstacle in the way. So long as I have been here I have not willingly planted a thorn in any man's bosom.<sup>176</sup>

### **1848—**

The way for a young man to rise, is to improve himself every way he can, never suspecting that any body wishes to hinder him. Allow me to assure you, that suspicion and jealousy never did help any man in any situation. There may sometimes be ungenerous attempts to keep a young man down; and they will succeed too, if he allows his mind to be diverted from its true channel to brood over the attempted injury. Cast about, and see if this feeling has not injured every person you have ever known to fall into it.<sup>177</sup>

### **1860—**

Our down East friends, did, indeed, treat me with great kindness, demonstrating what I before believed, that all good, intelligent people are very much alike.<sup>178</sup>

### **1860—**

I have scarcely felt greater pain in my life than on learning yesterday from Bob's letter, that you had failed to enter Harvard University. And yet there is very little in it, if you will allow no feeling of *discouragement* to seize, and prey upon you. It is a *certain* truth, that you *can* enter, and graduate in, Harvard University; and having made the attempt, you *must* succeed in it. "*Must*" is the word.

I know not how to aid you, save in the assurance of one of mature

age, and much severe experience, that you *can* not fail, if you resolutely determine, that you *will* not.<sup>179</sup>

## 1860—

I am slow to listen to criminations among friends, and never espouse their quarrels on either side. My sincere wish is that both sides will allow by-gones to be by-gones, and look to the present & future only.<sup>180</sup>

## 1861—

In the untimely loss of your noble son, our affliction here, is scarcely less than your own. So much of promised usefulness to one's country, and of bright hopes for one's self and friends, have rarely been so suddenly dashed, as in his fall. In size, in years, and in youthful appearance, a boy only, his power to command men, was surpassingly great. This power, combined with a fine intellect, an indomitable energy, and a taste altogether military, constituted in him, as seemed to me, the best natural talent, in that department, I ever knew. And yet he was singularly modest and deferential in social intercourse. My acquaintance with him began less than two years ago; yet through the latter half of the intervening period, it was as intimate as the disparity of our ages, and my engrossing engagements, would permit. To me, he appeared to have no indulgences or pastimes; and I never heard him utter a profane, or an intemperate word. What was conclusive of his good heart, he never forgot his parents. The honors he labored for so laudably, and, in the sad end, so gallantly gave his life, he meant for them, no less than for himself.

In the hope that it may be no intrusion upon the sacredness of your sorrow, I have ventured to address you this tribute to the memory of my young friend, and your brave and early fallen child.

May God give you that consolation which is beyond all earthly power.<sup>181</sup>

## 1861—

Fair play is a jewell. Give him a chance if you can.<sup>182</sup>

## 1861—

The lady—bearer of this—says she has two sons who want to work. Set them at it, if possible. Wanting to work is so rare a merit, that it should be encouraged.<sup>183</sup>

## 1862—

Your good mother tells me you are feeling very badly in your new situation. Allow me to assure you it is a perfect certainty that you will, very soon, feel better—quite happy—if you only stick to the resolution you have taken to procure a military education. I am older than you, have felt badly myself, and *know*, what I tell you is true. Adhere to your purpose and you will soon feel as well as you ever did. On the contrary, if you falter, and give up, you will lose the power of keeping any resolution, and will regret it all your life. Take the advice of a friend, who, though he never saw you, deeply sympathizes with you, and stick to your purpose.<sup>184</sup>

## 1862—

It is with deep grief that I learn of the death of your kind and brave Father; and, especially, that it is affecting your young heart beyond what is common in such cases. In this sad world of ours, sorrow comes to all; and, to the young, it comes with bitterest agony, because it takes them unawares. The older have learned to ever expect it. I am anxious to afford some alleviation of your present distress. Perfect relief is not possible, except with time. You can not now realize that you will ever feel better. Is not this so? And yet it is a mistake. You are sure to be happy again. To know this, which is certainly true, will make you some less miserable now. I have had experience enough to know what I say; and you need only to believe it, to feel better at once. The memory of your dear Father, instead of an agony, will yet be a sad sweet feeling in your heart, of a purer, and holier sort than you have known before.<sup>185</sup>

## 1863—

Although what I am now to say is to be, in form, a reprimand, it is not intended to add a pang to what you have already suffered upon the subject to which it relates. You have too much of life yet before you, and have shown too much of promise as an officer, for your future to be lightly surrendered. You were convicted of two offences. One of them, not of great enormity, and yet greatly to be avoided, I feel sure you are in no danger of repeating. The other you are not so well assured against. The advice of a father to his son “Beware of entrance to a quarrel, but being in, bear it that the opposed may beware of thee,”

is good, and yet not the best. Quarrel not at all. No man resolved to make the most of himself, can spare time for personal contention. Still less can he afford to take all the consequences, including the vitiating of his temper, and the loss of self-control. Yield larger things to which you can show no more than equal right; and yield lesser ones, though clearly your own. Better give your path to a dog, than be bitten by him in contesting for the right. Even killing the dog would not cure the bite.

In the mood indicated deal henceforth with your fellow men, and especially with your brother officers; and even the unpleasant events you are passing from will not have been profitless to you.<sup>186</sup>

#### 1864—

The case of Andrews is really a very bad one, as appears by the record already before me. Yet before receiving this I had ordered his punishment commuted to imprisonment . . . and had so telegraphed. I did this, not on any merit in the case, but because I am trying to evade the butchering business lately.<sup>187</sup>

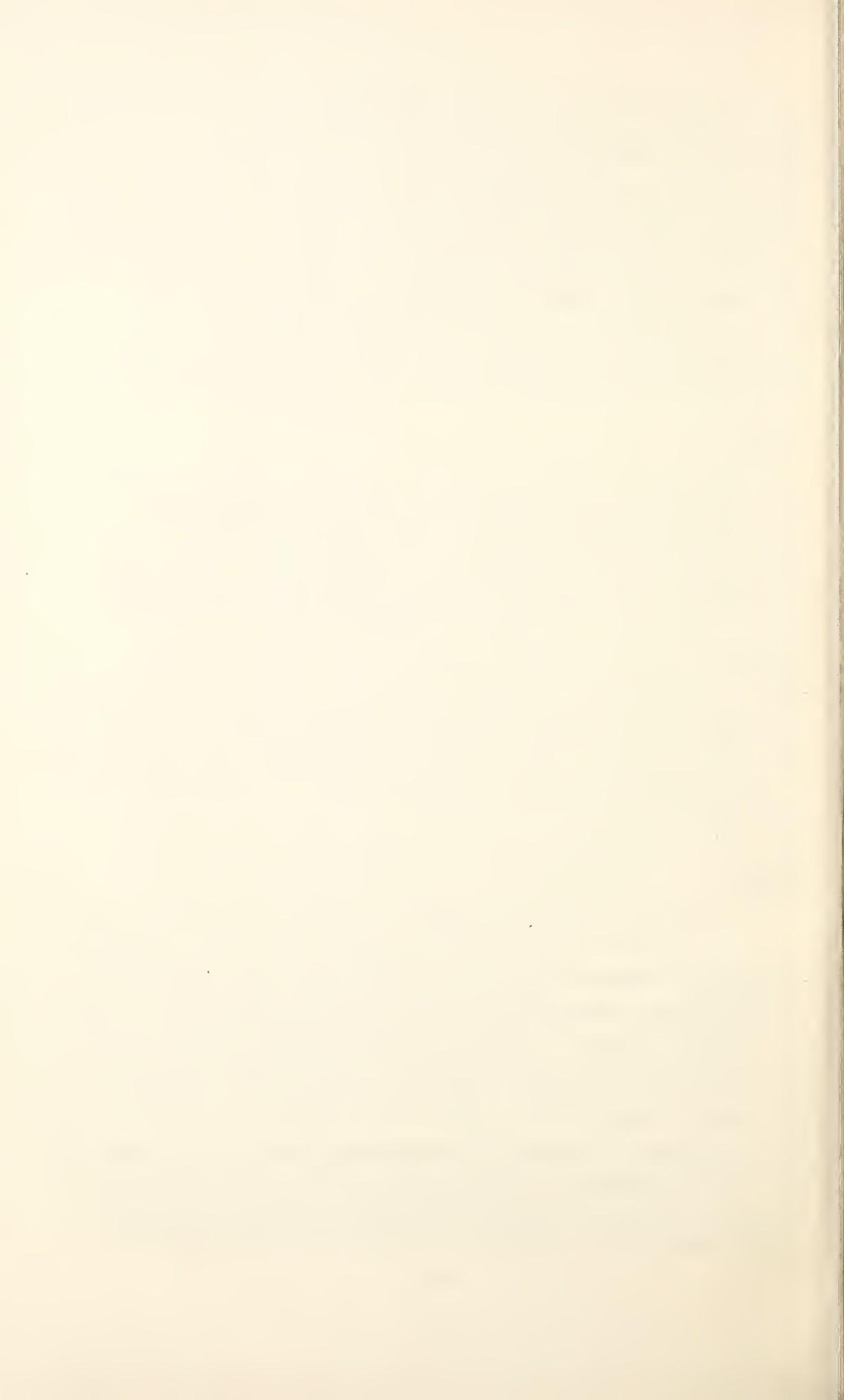
#### 1864—

A poor widow, by the name of Baird, has a son in the Army that for some offence has been sentenced to serve a long time without pay, or at most, with very little pay. I do not like this punishment of withholding pay—it falls so very hard upon poor families.<sup>188</sup>

#### 1864—

I have been shown in the files of the War Department a statement of the Adjutant General of Massachusetts, that you are the mother of five sons who have died gloriously on the field of battle. I feel how weak and fruitless must be any words of mine which should attempt to beguile you from the grief of a loss so overwhelming. But I cannot refrain from tendering to you the consolation that may be found in the thanks of the Republic they died to save.

I pray that our Heavenly Father may assuage the anguish of your bereavement, and leave you only the cherished memory of the loved and lost, and the solemn pride that must be yours, to have laid so costly a sacrifice upon the altar of Freedom.<sup>189</sup>



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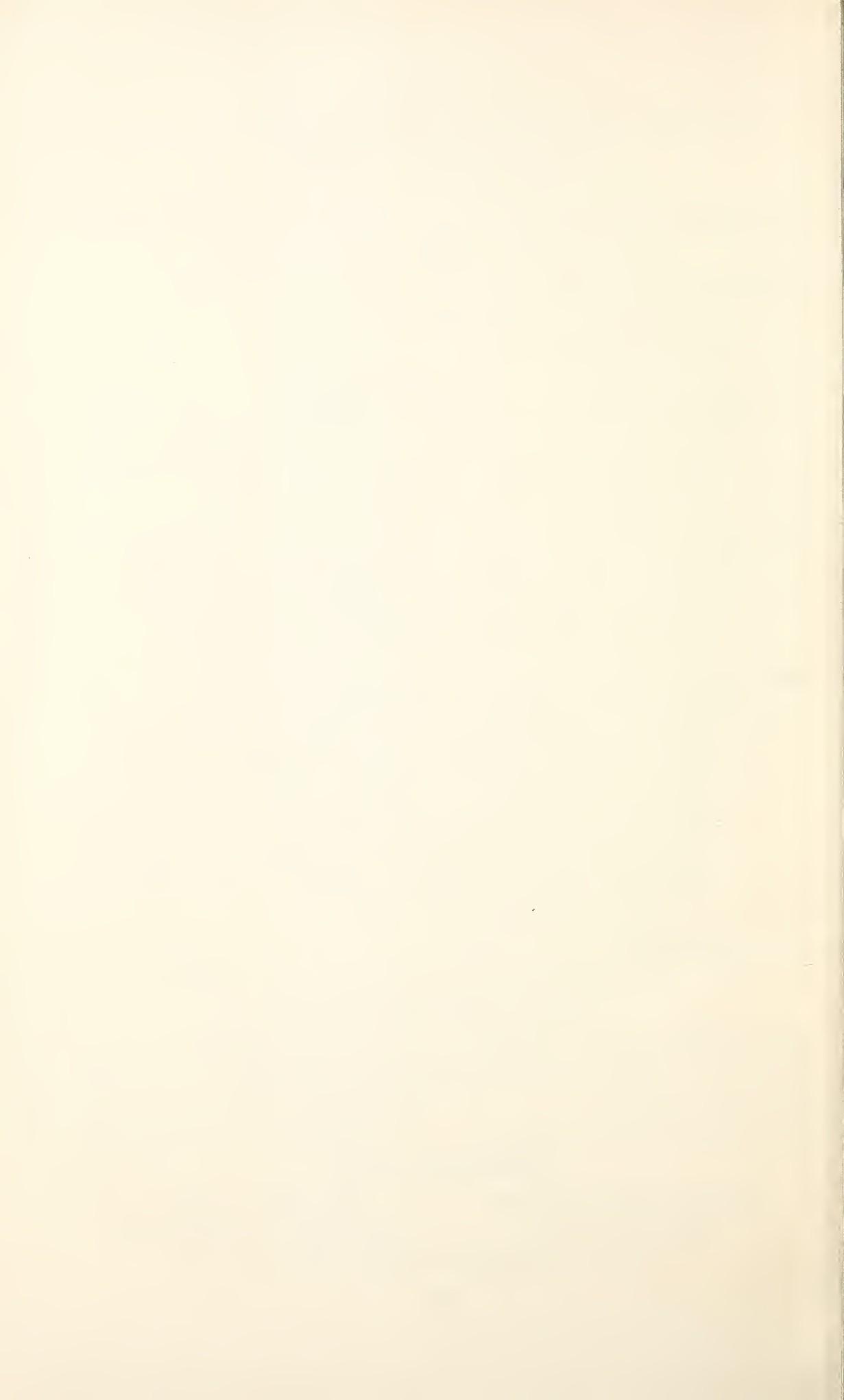
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